THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you*" (ISA. 35: 3, 4).

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TRACTING.

OF all questions that must necessarily arise in the mind of every missionary, tracting is one of the first. It is the first thing the missionary does when he enters his field, and the last thing he does before leaving it. Tracting is one great means, perhaps the greatest, which we have of spreading the gospel. A tract is a little pamphlet which gets people interested about the message which it bears, and leads them to investigate more fully. Tracting carries gospel thoughts in definite, written form into the home, where they are read by men and women at their leisure, consequently there is more time for reflection, and the reader's conclusion is based solely upon the merits and demerits of the paper, and it stands or it falls entirely upon its intrinsic value. It is therefore essential that the tract carry something, to say the least, of superior quality, and present it in a vivid, lucid manner, for much future investigation depends on this little paper.

If the missionary enters the field with the pre-determined idea of serving his fellowmen, then his chief concern is, how can he do it the best. In this paper I am to touch upon one phase of this question of service: How can I tract best? It is not my purpose to give the subject a thorough, technical and exhaustive analysis; but merely to give in condensed form some ideas which have occurred to me as a result of my observations. I hope these few thoughts may be of some value to you, if none other than in encouraging you to put forth greater efforts in this sphere of missionary activity. For the sake of clearness I shall divide the subject into four sub-headings: (1) When to tract. (2) Whom to tract. (3) How to tract. (4) Reasons for tracting.

The best time to tract, from my own view-point, is pre-eminently

during the morning hours. I have always obtained the best results when I have gone out early. The elder feels the best, his mind is more responsive, and his body more vigorous. The people also are in a much more receptive mood than in the afternoon when they have, perhaps, just finished some arduous task, or are busily engaged in one, consequently, I consider the morning hours the best. Not only from the standpoint of greater vigor; but also from the standpoint of finding more of the people at home. In Dublin among all classes, but especially the better, and also the middle classes, the afternoon is to a large extent devoted to visiting, shopping or pleasure-seeking, and if you call then you do not find the party at home whom you wish to see. We generally leave our lodge at 9:30, and return at 12:30. We have also tried going out later than 9:30, but this is not so good; for after 12:30 people are generally taking their dinners, and I have found that this is not the best time in which to approach them with religion.

Now, as to whom to tract. The gospel message is not exclusively for the rich, neither for the poor; but to any one who will accept it and keep the commandments. It matters not what is his or her station in life, nor how good nor how bad one has been. Every person of accountability shall be given a chance to repent, and turn from evil. Christ said, "They that be whole need no physician, but they that are sick; for I am not come to call the righteous, but sinners to repentance." In Matt. 28: 19, the Master says again, "Go ye therefore, and teach all nations." He neither limits it to creed, sect, nor race; but to all nations must it be taken. Further He says, "And this gospel of the kingdom must be preached unto all the world as a witness unto all nations, and then shall the end come." Our duty in tracting, then, is to take it to all, regardless of religious affiliations, whether Catholic, Presbyterian, Methodist, Episcopalian, or Anglican. One is no better than the other, for they are all the children of God. We might have our individual preferences; but there is no choice. Our slogan is, "Carry the message—even to Garcia if need be." While some denominations may be broader and have more of that real, genuine, religious sympathy than others, and accept your tract more readily, yet this should not deter you in the least from taking it to all alike. After you have made your second call and you are refused again, they have shown plainly that they do not care for your message. They shut the door, then, in their own faces. As far as you are concerned you have done your duty. We are here to bring the people glad tidings, and if our tracts bring them tidings to the contrary, we have no right to force them upon the people; for we are told that even God Himself will force no man to heaven.

In our tracting we generally go over the whole district twice before taking numbers, excepting those who resort to violent abuse. One call is sufficient for this type, otherwise we call the second time, and if they still refuse we do not return; for many

times a polite refusal at first will be turned into one so emphatic that you cannot help but understand that they mean what they say. By calling the second time, however, you may see another person, perhaps the lady of the house, and many times she will accept, when the servant will not even hand it to her. Then again, during the interval of the first and second call, something may have arisen which has softened them towards you, and they accept your tract with a smile. Different conditions, of course, alter cases, and no hard and fast rules can be set anywhere, for after all much must be left to the judgment and discretion of the individual elder himself. In a district which is about wholly Catholic, there is not much use in going more than once, as they will neither accept your tract nor talk with you. When people are in this state of blind conviction you can never change them. Only when they will read your literature and talk with you, can you hope to bring them light. "There are none so blind as they that will not see."

The greatest trouble that the new missionary encounters in his tracting is just how to do it, and do it most efficiently; how to present the tract so that people will accept it. That is the whole problem, and therein lies more than most missionaries at first realize. If there is one phase of our labor that needs tact and skill, it is in tracting. The surly, gruff, sullen fellow seldom makes a good tracter, because he lacks tact, which is the first requisite. While some are not endowed with a naturally pleasing and attractive personality, yet they can at least cultivate it, and become more so than they are. When the door is opened we should meet the person with a sunny, cheerful countenance, which alone bespeaks a message of sunlight and warmth more than you can tell, and oftentimes melts the sternest features into a return glow of confidence. There is more truth in the words of the poet than you might at first imagine:

"If to the mirror you bring a smile,
There a smile doth greet you;
But to the mirror bring a frown,
There nothing else can meet you."

A person who is a keen observer of human nature, and quick to understand a temperament when he sees a face, has, in my opinion, a great advantage over one that is not, for the whole success of tracting is in the ability that, while meeting a different face at every door, you can discern at a glance just how to approach the person in order to deliver your message in the best way possible. Everything here depends on just how you handle yourself, what you say, and how you say it. I have seen conversations gotten out of some people who, above all others, you would think it impossible to do anything with, simply by being tactful and diplomatic, i.e., by understanding how to take the person. Another man on the same

errand would have had the door slammed in his face, and would have left a bad impression with his might-have-been friend. The one elder knew how to handle the situation. He could ask just the questions, say the right things at the right time, and do it in the most leisurely and unassuming way possible, and before you knew it the person had given all his own views, which to this elder was a splendid working basis. Then came the elder's turn to explain his own convictions, and he did so without offending. In many cases this way of getting conversations is done so tactfully that the individual does the very thing which he started out determined not to do—talk with the elder. It is much better if the whole thing comes without too great a display of effort on your part; for then the person draws himself on because of interest, and feels as if you are not forcing him into it. We ourselves are always suspicious of the stranger who has some tremendously good thing, and is so extremely eager for us to invest. These people here view us in just the same light. On the other hand, if this individual feels that you are after him, he will fight you at every angle, and your discussion will end in a heated argument. He will hate you, especially if beaten, and you will not like him, either, if he has proven stronger than you. Generally I have found it best to talk about religion in its bigness and in its broader aspects, and by so doing find out where your friend stands, and if possible agree with him on some points. If he finds you have something in common with him he becomes freer, and after you have his confidence you can easily do the rest.

The use of skillful questions I have found to be most valuable in getting interest, also as a way of having your friend whip his own argument. If you leave him with any doubts in his mind, you have done well, indeed, for when a man feels that he lacks something, he will seek to bridge the abyss, and the first step is won. If this man is really earnest, he will not stop until his doubts are quieted. By all means never clash with any person the first time you meet on points upon which you know you differ widely. No good can result, make friends first. Show them that your beliefs are as broad and broader than their own, and that their religion has much good. It will be easy in time to show them where your religion excels their own, and wherein you differ; but do not do all of this the first time you meet, as they must be fed gradually. By giving a plant twice as much nourishment as it can use will not make it grow twice as fast; but on the contrary may kill it outright. Just so with the human plant; feed it no faster than it can assimilate; for fear that you kill it with an overdose at the start. Do not convert any one the first time you meet him, and if you do not convert him, do not get discouraged. Remember he has been brought up under conditions radically different from your own. His views of life are different. You did not come here to change human nature in a day, you came only to shape and mould growth

by a glorious message, and nothing else. Where you have sown, perhaps others will reap. Results from proselyting do not mature and loom up to startling heights in a day. It takes months, years and decades; but they will come if seeds of growth have been properly sown.

If at the door you meet an individual who, upon learning your mission, heaps upon you abuse and vituperation, you will know he is not a fit subject to talk with upon the principles of the gospel, and the sooner you leave him the better. On the other hand, if at any time you are met with an argument from a man who is in earnest, there can be no harm is showing your side of the question, providing you have him understand that he must be fair and square, and that it is not your business simply to argue points. Yet argument is a hard thing to avoid; especially have I been tempted to engage in it when I meet a man who tells me my religion is a fraud and an imposture, because I deem it my duty to show him what I preach is neither fraud nor imposition; but a message of which I am not ashamed. If I run off he will conclude that my religion will not stand the test of scriptures, concerning which, above all things, I am most anxious to set him right. If he is really devout my running away will only convince him more strongly that he is right; yet my experience has been to avoid heated arguments, if there is any way out of them.

It would be impossible for me to fix some Utopian method or means that will fit all cases and conditions that might arise in connection with tracting. Here again much depends on the elder. As there are no two human beings constituted just alike, you cannot approach any two of them in the same way, and expect the same results. Pedagogy says treat all children alike by treating them differently. Men and women are only children grown older. In your tracting treat the people by means which differ in degree as you see your needs for it. Again, you alone can be the judge. Study human nature from the school of life. Here you have it before you every day. When you enter a house be courteous, above all do not be boisterous or loud in your conversation. Be gentlemen. You do not know how you speak through your personality and the way you act almost more than by what you say. The way some elders hand tracts out, if what I have heard people say is true, it is a wonder that people accept them at all. President Brimhall once wrote to a mission president asking what he should teach the boys that would best prepare them for missionary work. What do you think the answer was—study the Bible, Church works, or learn to preach? None of these! Simply this: "Teach them a little good manners; they can learn the Bible here."

Tracts are distributed from door to door as a means of spreading the gospel. They reach men and women that would never hear it in any other way. If they are interested in the simple truths con-

veyed by the tracts they will attend our meetings and find out more. The message is short, terse, and concise. Just enough is given to arouse interest, if anything will.

It is not the number of tracts you give out that determines the amount of good you do. One primary purpose of the tract is to get into the homes. If you get a conversation of fifteen minutes, or an hour, that counts for many, many tracts. While it is good to be energetic and disseminate truths as widely as possible, yet an elder must always be on the alert for every chance to converse upon the principles of the gospel, for that is primarily the purpose of tracting.

In conclusion, I must say that I have found tracting a most fruitful field. I have the first day to come yet that I have not returned to my lodge to look closer into some phase of the gospel. It is a field of constant incentives and never-ending surprises. It spices and flavors the life of an elder as nothing else can, and gives him an insight into human nature that he can get in no other way. It broadens his sympathies, and makes him more keenly appreciative of his own blessings. If you have a weak point on some principle of the gospel, tracting experiences will show you where it is quicker than anything else, and give you a chance to remedy your weakness.

Belfast. LEROY NELSON.

THE WORK OF THE HOLY GHOST.

AN investigator once remarked to me, "I like the meetings very much, but there are so many things I do not understand."

This I feel is the condition of many honest souls, and to all such I would say, Yes; there are many truths which doubtless you do not understand; but you may be assured that, after you have cultivated faith in God the Father, and in His Son Jesus Christ, and in the Holy Ghost, and have repented of sin, showing the sincerity of your repentance by shunning evil, and seeking after that which is good; then believing that the elders of the Church of Jesus Christ of Latter-day Saints have the authority to administer in the ordinances of the gospel, and believing that baptism is necessary to your salvation, you must yield obedience to that commandment. After which hands will be laid upon you for the reception of the Holy Ghost.

Then by the light of that divine Spirit will all the truths pertaining to the gospel of Christ, which are necessary for your salvation, be made clear to your mind, and truly you will be led to exclaim: "I know in whom I have believed," for the work of the Holy Ghost is to reveal unto you the truths of the Father, in whom is all light.

Croydon. LUCY E. SADLER.

TRUE FRIENDS AND FRIENDSHIP.

TRUE friends and true friendship are doubtless among the most valuable and sacred possessions which man can have on earth. One of the chief qualities of a true friend is that he "loveth at all times" (Prov. 17: 17). In prosperity and in adversity, in the time of business or other failure as well as in the hour of triumph, year in and year out, and under all circumstances, the love of a true friend fails not. A man, however, who has such friends must show himself friendly (Prov. 18: 24). True friendship is not a one-sided affair, and if it is to have an existence and to be enduring—if its blessings are to be enjoyed, there are reciprocal obligations that must be observed; nor should we forget that it is one thing to find friends, and quite another to maintain their friendship through life. Its permanence depends largely upon mutual efforts to cultivate it to the end.

Another mark of true friendship is faithfulness, even to our wounding, if necessary, for our good. "Faithful are the wounds of a friend" (Prov. 27: 6). A friend who loves at all times is faithful, and his faithfulness and love cause him to wound in case of need. One who cannot wound when necessity demands it, is not worthy of the name of a true friend: he is no friend who can look lightly on our sins and shortcomings. Perhaps this is one of the most valuable offices that a friend can perform. Out of an upright, a faithful and loving heart he reproves and rebukes when he beholds anything amiss, and such reproof, though ofttimes wounding deep and sore, proceeds from love, hence it generally results in good; but too often those who reprove the erring one do it not in the spirit of a friend, that is, it is not prompted by love, and though in truth they wound, it is usually a wound that never heals, and results in pain and sorrow—in hatred and estrangement.

"Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel" (Prov. 27: 9). A friend does not delight in wounding. He is not always rebuking. Good and faithful counsel he delights to give, and there is a sweetness about him that is sorely needed in this world where so much bitterness is experienced.

Constancy is an important requirement in friendship. If we would have a friend to stand by us in the hour of our need, we must not forsake him in the hour of his need. If to-day he has need of our friendship and cheer, to-morrow we may have need of his. "Thine own friend and thy father's friend forsake not" (Prov. 27: 10).

Belfast. SARAH SAVAGE.

THE shortness of the day excuses no man from greatness of endeavor.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 23, 1913.

EDITORIAL.

RELEASE OF MISSIONARIES.

VISITING the Continent and other travelling for sight-seeing and pleasnre has always been disconraged in the British mission. Exceptions to this policy have occasionally been made, with the nnderstanding that donble the time thus spent should be added to the *so-called* regnlar term. Most of the elders readily assent to to that part of said rule that grants the holiday; but many who avail themselves of it, complain when they are required to fulfill their agreement to make up the double time, and do so with reluctance and indifferent work.

It is to be regretted that any missionary shonld have constantly upon his mind the day of his release. It makes for discontent, and acts as a brake to his progress and success. An elder, to accomplish the most good and get the most happiness out of his labors, must lose himself in his work. His mind must be occupied only with the cause of the Church, and the bringing of God's children into it. Time, and the thought of self in relation to returning home, shonld be forgotten. His whole attention shonld be given to his ministry. The harder and more conscientiously he works, the more he will see there is to do, and the more anxions he will be to accomplish it; and more and more he will come to realize the shortness of the time in which to perform it. Two years are gone ere he is aware, and with difficulty will he find a place to lay down his labors. When his release comes it will be received with happiness at the prospect of returning to his loved ones at home; bnt his joy will be mingled with sadness at the thought of ceasing a labor so pleasant.

It is not the place of a missionary to ask for his release, neither is it within the province of a conference president to do so, because an elder has been in the field two years. The anthority to release the missionaries is vested in the president of the mission. A record of each elder, including the time of his arrival in the field, is carefully kept at headquarters. How long each man has been in the mission is perfectly known. His record as a worker is scanned each month, and his record will be taken into account when his release is considered. A missionary who will not work—and thank the Lord there are very few of them in the British mission—may receive his release before he expects it, while he who works hard

and earnestly may be kept a little longer, as such men are much needed. In any event the Holy Spirit will be relied upon to indicate the time when releases should be sent.

In the past it has been the custom to send releases to conference presidents, who are to supply the proper date and deliver them to the missionaries upon completing their labors. This method will be discontinued for the immediate future. Hereafter releases will be sent direct to the elders themselves. Upon receiving his release a missionary is at liberty to spend as much time as he pleases in travel and visits, or return home at once as he chooses. We request all elders in the British mission to confine themselves as much as possible to their missionary labors, and to put off their trips and travels, as far as they can, until after their release from duty. An iron-clad rule is not here being established; but this shall be the general policy of the present administration.

HYRUM M. SMITH.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held on Sunday, October 12th, 1913, in the Mechanics' Institute, Nottingham. In attendance were President Hyrum M. Smith of the European mission; Elder Orval W. Adams of the Liverpool office; Elders W. Chester Jefferies and Byron R. Jordan of Sheffield conference; Elder John W. Burton of Leeds conference; President Eddis W. Watkins and fifteen traveling elders of the Nottingham conference.

The morning session commenced at 10:30 by singing, "Sunshine in the soul." Prayer was offered by Elder Washburn C. Hunter. The choir sang, "Sweet is the peace the gospel brings."

President Eddis W. Watkins was the first speaker, making some appropriate opening remarks.

Elder Wilford E. Allen spoke of the time when the Savior shall come to earth to reign as "King of kings and Lord of lords," and of the judgments to follow. Many of the signs to precede this great event are already manifest in the earth. Said we should all be prepared to meet our Maker, because no one knows when he shall be called to account for the deeds done in the body.

Elder Edsel H. Adams stated that the Latter-day Saints bear a message to the world that divine authority was taken from the earth, but has again been restored to it. The bringing forth of the Book of Mormon has fulfilled Bible prophecies (see Ezekiel 37: 16-20; Isaiah 29: 4, 11, 14). Bore testimony that the angel spoken of by John (Rev. 14: 6-7) brought that very gospel to Joseph Smith.

The choir rendered the anthem, "O come, let us sing."

Elder Bert L. Gilbert said that we worship a personal God, who has body, parts and passions, who ate a meal with Abraham, who

talked with Moses and Joshua, and who wrote the Ten Commandments with His finger. For this belief we are accused of blasphemy, the same crime of which Christ was accused.

Elder William E. Cox and Sister Nellie Clark sang a duet, "O, it is wonderful."

President Hyrum M. Smith rejoiced in the Spirit of God prevalent, which is the same always. It manifests itself in love, peace, joy, charity and longsuffering, and never in contention, jealousies, scandals, lyings, etc. Said the Book of Mormon was the word of the Lord to the people of the western hemisphere, as the Bible was to the people of the eastern hemisphere. The people in America were as much the children of God as those of Jerusalem. The Priesthood gives man the authority to cry "repentance" to all sinners. The time of the end of the world is known to God alone, but as far as individual man is concerned the time is very near when he must come before the judgment bar, and then woe unto transgressors. No man can escape the judgments, and salvation rests upon the way he has kept the laws of God. The elders have authority to preach the gospel and perform the ordinances, but cannot save anyone except themselves. The mercy of God has a claim only upon those who love the Lord and repent of their sins. Justice must be satisfied, and every person will acknowledge the justice of the reward or punishment meted out to him. It requires constant effort to serve God, but the reward of eternal exaltation is worth the effort.

Singing, "Our everlasting friend." Prayer by Elder Charles Buck.

The afternoon session commenced at 2:30 by the choir and congregation singing, "Where the voice of friendship's heard." Invocation by Elder Roland B. Call. The choir sang, "Author of faith."

President Smith made a few instructive remarks regarding the sacrament.

The sacrament was administered by Elders William L. Evans and Washburn C. Hunter, during the passing of which the choir sang, "Lord, we thank Thee for the token."

The general and local authorities were presented and unanimously sustained. Elder Roland B. Call read the statistical report of the work done by the Nottingham elders since the last conference.

Elder Thomas Martin spoke of the work done by the Prophet Joseph Smith in establishing the Church, and of the persecutions which followed. Related the incidents which led to his incarceration in the Carthage jail, and vividly portrayed the horrible scenes enacted at the martyrdom of the Prophet. Bore a fervent testimony to the truth of "Mormonism."

The choir rendered the anthem, "As the dew from heaven distilling."

Elder Orval W. Adams said that "Mormonism" embraces all truth. Showed the necessity of salvation for the dead, because millions of people die without the privilege of hearing the gospel. To be saved they must accept it, and therefore justice demands that they have it preached to them. The gospel will be preached to the dead as well as to the living, and saving ordinances will be performed by a proxy in their behalf. We must have the company of our loved ones in heaven to make our happiness complete.

Sister Nellie Clark sang a solo.

President Hyrum M. Smith respected all sincere men; but had the utmost aversion for false doctrine. Sincerity of belief in a doctrine does not prove it true, nor can it save anyone. Professed Christians have not only consigned to hell the unconverted heathen nations, but all that part of Christianity that remains unbaptized, even their own little children. The doctrine is false. Little children return to the presence of God. They are sinless, therefore are alive in Christ. The kingdom of heaven is composed of such; and if we keep the commandments we shall meet our little children again, our relationships will be retained, and faithful parents will claim their own sons and daughters, and the wife her husband, because the marriage properly formed is eternal and binding forever. The spirit and body constitute the soul of man. Neither can be exalted without the other. Our bodies are the temples of God, hence should be kept clean. To-day is the day of repentance. If we will not repent in this life, there is small chance for us in the next, because our dispositions follow us. Salvation for the dead is not so much for those who reject the gospel when they hear it as for those who die without the chance of hearing it. A drunkard, liar, thief or adulterer can never be exalted in God's kingdom until these sins are forgiven him. We shall know whether these sayings are true or false, if we seek the Lord in fervent prayer and faith.

The choir sang, "Sing to the great Jehovah's praise." Prayer by Elder William E. Cox.

The evening session commenced at 6:30 by singing, "Come, come, ye saints." Invocation by Elder W. C. Jefferies. The choir sang, "Sons of Michael."

Elder William J. Sessions said the elders are in the world teaching the same gospel that was formerly taught by such men as John the Baptist, and the Apostle Peter on the day of Pentecost, viz.: "Repentance." Saul of Tarsus was called upon to repent by a personal visit from Jesus Christ, and all men everywhere are commanded to do the same, and that not by worldly sorrow, which worketh death; but godly sorrow, which means to refrain from sin and promises eternal life.

Elder Byron R. Jordan showed that "Mormonism" is not new; but is the same religion which was established before the world was created. Showed from reason and scripture that we had an

individuality and were intelligent beings before coming upon this earth.

Elder John W. Burton spoke of the need there is for humble prayer. The life of Jesus Christ revealed the fact that His greatness was shown by His absolute dependence on God, manifested by His humble prayers. A source of great delight to parents is the first prayer of their little child, and it is always acceptable to God. Written forms of prayer are faulty because they do not convey the heart's desires.

Sisters Lizzie and Louie Welch sang a duet, "Beyond the shadows."

President Eddis W. Watkins said the joy and satisfaction that comes to an elder from the knowledge that he is doing his duty more than repays him for the sacrifice it takes to come on a mission. Our persecutors, as a rule, know nothing of our real intent. Our mothers who love us dearly would never consent for us to teach the world false doctrine or immoral practices. They would prefer to see us in our graves. Only their love for the gospel and their fellowmen lead them to make the sacrifice they do for the spread of truth.

Elder Orval W. Adams said that any religion which rejects truth is not the gospel of Christ. A great English scientist has recently expressed the opinion that the doctrine of a continuation of this life in the world to come is reasonable on scientific grounds. The life hereafter will be one of activity, and not idleness. Our probation here is to gain experience, and opposing forces are necessary in order to prepare us for future life, where we will continue to progress and eventually "become perfect even as our Father in heaven is perfect."

Sister Lavinia Cufflin rendered a solo, "Nearer, my God, to Thee."

President Hyrum M. Smith said we are a misunderstood people. Our families at home never forget to kneel down every day and pray for the success and protection of their missionary sons, and no greater calamity could come to them than for these sons to return to them in dishonor or morally unclean. Warned the elders to avoid temptation, because a speedy excommunication and dishonorable release await any who shall fall into moral transgression. Testified that the elders have the authority to preach the gospel and perform the ordinances connected with it. The saints should be living examples for good in the world. The keeping of the Word of Wisdom is very important. Scientists and doctors are even now preaching that strong drinks, tea, coffee and tobacco are all injurious to the human body. Exhorted the saints to profit by the instructions received and make their lives conform to them.

President E. W. Watkins cordially thanked all who had taken part, including the combined Leicester and Nottingham choirs, which rendered such beautiful music.

The choir sang, "Daughter of Zion." Benediction by Elder George H. Wheatley.

On Monday, October 13th, at 9 a.m., President Hyrum M. Smith met with the elders in priesthood meeting. Reports were submitted by the elders, and some timely instructions given by President Smith and Elder Orval W. Adams.

ROLAND B. CALL, Clerk of Conference.

TAKING THE CONSEQUENCES.

"IF a man will drink let him take the consequences."—ROBERT G. INGERSOLL.

Heaven knows many of those who do drink take enough of the consequences; ruined health, shattered lives, beggary, ignominy, wrecked bodies and souls. But do they take all the consequences of their intemperance?

In Lowell, Massachusetts, U.S.A., a drunken fiend of a father came home one day, and, seizing his little girl, put her fingers between the teeth of a steel trap, and then laughed with demoniac glee at the agonizing screams of his child as her bleeding fingers were being lacerated and torn by the trap. The father drank, and his little girl "took the consequences."

In England a drunken mother came home one day and demanded of her little boy his boots, that she might pawn or sell them and get more gin. The little fellow refused to give up his boots, when the mother, in a drunken rage, seized her child, and in spite of his pleading and crying, "Don't throw me out, mamma," and that of his little sister, who said, "Don't throw him out, mamma, don't," she dashed him out of a three story window, and his little, mangled, bleeding, dead body was picked up from the pavement below. The mother drank, and the boy "took the consequences."

A husband, brute-fiend that he was, under the influence of liquor, came into the room where lay the crouching form of his poor, sickly, horror-stricken wife, and springing upon her like a wild beast, thrust his thumb into her eye and gouged it out of her head. Two or three days after that he entered her room again and shrieked out in the tones of a demon, "Oh, I'll have your other eye now," and so saying he sprang upon her, and gouged out the other eye. The husband drank, his wife "took the consequences."

A man in New York a few years ago, under the awful influence of delirium tremens, killed his father and his mother, cut their hearts out and roasted and ate them. The man drank, and his poor old father and mother "took the consequences."

On one occasion in this country a few years ago, a drunken pilot wrecked a steamboat, and hundreds of human lives were lost. The pilot drank, and the people who perished on that occasion "took the consequences."

And so it is all the way through from beginning to end of this dark and bloody chapter of intemperance and its consequences. Men drink, and their wives, children, relatives and friends "take the consequences." Men drink, and the nation and her peaceful, law-abiding, sober, Christian citizens "take the consequences."—*New Era.*

INTERNAL CHARACTER.

God is the essential good, and by His nature He draws men to goodness. Men, too, attract and draw other men after them. And every man, according to his position, produces a healthful or an unhealthful moral atmosphere around himself. The difference between men is not to be measured by what they say. By the company of some men we feel that we are made better, though why we know not. What did they do? Nothing remarkable. What did they say? Just the same, nothing extraordinary, yet there was an indescribable something about them, something from which they left us a legacy, by which we are made better. Yet, in the company of others, who spoke no improper words, nor did anything wrong, our hope was drugged, our fears awakened, our suspicions put on the alert, our peace was disturbed, and we were not as good as before we conversed with them. It is the nature of the Divine mind to lift up, to cheer, to encourage, to help, to strengthen. It is the nature of God to draw men towards that which is right, pure, truthful, equitable, noble, loyal.

As a man thinketh, so is he. A man may, to all public appearance, be a pure man, and yet, if he is indulging unclean and unholy thoughts, he is forming a base character and is becoming a base man. If a man be intending to wrong, though he may not utter it with his lips, though he may not communicate the conception to his dearest friend—he is destroying his own moral life. And, like Lucifer falling from heaven, it seems to be his nature to draw others after him.—*The Echo* (American).

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister, do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room,

and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough school-boy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Southern Churchman.*

FROM THE MISSION FIELD.

Successful Concert.—On Monday, September 29th, 1913, a successful concert was held at 47 Scotch Street, Carlisle, by the Carlisle branch (Newcastle conference). It was a great success both from a financial and a social point of view.

Relief Society Notes.—The Relief Society of the Clayton branch (Leeds conference), gave a concert and held a sale of work on October 4th, 1913. President Melvin J. Benson opened the sale and spoke of the Relief Society organization and its work. The concert was enjoyable, and the sale of work a success financially.

Organization of Y. L. M. I. A.—On Monday, September 29th, 1913, a Young Ladies' Mutual Improvement Association was organized at 106 Ann Street, Belfast, Ireland (Irish conference). Sister Lydia Ditty was chosen president, and Sisters Lizzie Boyd and Minnie Andrews for her counsellors. Sister Charlotte Webster takes the position of secretary and treasurer.

Baptisms.—On Thursday, October 9th, 1913, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), when one soul was added to the fold of Christ. Elder Samuel J. Russon officiated.

A baptismal service was held at the Grand Spa Baths, Bristol (Bristol conference), on Monday, October 13th, 1913, when five souls were added to the Church. Elder Thomas A. Baylis officiated.

Releases and Departures.—The following named missionaries have been honorably released and took passage for Montreal on October 15th, 1913, per s.s. *Corsican*: From the British mission—Joseph A. Bodily, John F. Gunn, Jr., Charles H. Smith, Jedediah McKay, and Wilford E. Allen. From the Swedish mission—H. G. Lundell. From the Scandinavian mission—A. H. Hansen, John F. Petersen, George Jensen and Alfred C. Larsen. Sister Agda A. C. Petersen, released from missionary duty in the last-named mission, also

returned home in company with her husband, Elder John F. Petersen. A company of sixty-seven emigrants was aboard the same ship, in charge of Elder Charles H. Smith, assisted by Elders A. H. Hansen and John F. Petersen.

Farewell Socials.—On Saturday, October 11th, 1913, the Young Ladies' Mutual Improvement Association held a successful farewell social at 106 Ann Street, Belfast, in honor of Elders Charles H. Smith and Samuel J. Russon and Sister Maggie McClure, who is emigrating to Idaho. The elders named have been honorably released and are returning home. An interesting program was rendered, after which the young ladies served refreshments.

A farewell social was held at the Latter-day Saints' mission hall, Lancaster, on October 7th, 1913, in honor of Elder Leonard B. Nielsen, who has been transferred from the Liverpool to the Leeds conference. A suitable program, including games, was the feature of the evening.

A social given in honor of Sister Edith Turner, who is leaving England to join her husband and son in Salt Lake City, has received much praise. A good time was had until the very last. It was held in Thrift Hall, Pasture Street, Grimsby (Hull conference), on October 7th, 1913.

A farewell social was held at Forrester's Hall, Hull branch (Hull conference), on Wednesday, October 8th, 1913, in honor of Brother Joseph Cross, who is going to Idaho, U.S.A., and of Sister Lilly Cross, who is soon to join her husband in the same place. A splendid program was rendered, after which refreshments were served. Suitable presents were given to each of the departing members by the elders and saints of the branch.

DIED.

HARRISON.—At Gainsborough (Hull conference), October 2nd, 1913, Stanley Wendell Harrison, son of Brother and Mrs. William Harrison. Deceased was born February 5th, 1913.

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